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duce and luggage from the town into the hill-country or to trading centers. They cover long distances, and before the recent war they received about eight annas (about twenty-four cents) a day for such work. In a few villages they raise oxen, which they train as pack-animals to carry grain and other produce of the hills to Toungoo or other markets. With two baskets slung on either side of a rough pack-saddle, these oxen can carry not more than one hundred and fifty or two hundred pounds each.

Karen men are experts at catching and training elephants and often become most excellent drivers for these intelligent beasts. Several travelers testify that Karen drivers seemed to be more gentle with, and careful of, their elephants than Burman drivers and acknowledge the pleasure which they derived from seeing the Karens handle their charges. Owners of elephants are usually employed by the Government Forest Department to draw logs out of the jungle to the streams, by the current of which they are floated down during the rainy season. This is a lucrative business, but the risk involved is large, because the elephants often sicken and need attention to restore them to working condition.

In some localities forest officers have employed Karens living in the hills to tend the adjacent forest reserves. But the Karen has a distaste for steady work under supervision, especially if the immediate overseer is a Burman. The latter usually does not hesitate to exhibit his feeling of superiority and to appropriate an undue share of the rewards. Only in a few instances have I known satisfactory results to be obtained through such an arrangement; but the few officers who did secure satisfactory results had a good word to speak for the Karen.

On the Plains

The Karen on the plains in Burma practice methods of cultivation like those of the Burmese, which have often been described. When the rainy season is about to begin in May the cultivator, if his land is at a distance from the village, carries thither a few bamboos and some thatch and builds a hut in his field. Here he lives during the cultivating season. The rains having softened the hard clay soil, he may resort to the very primitive practice of driving a few cattle or buffaloes around over a muddy place until they cut the ground with their sharp hoofs and thus prepare it, after a fashion, to receive the seedlings. Or he may use the method of

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paddy. A few paddy heads or even a few leaves of the ginger plant may be inserted in the burrow as a talisman to make the supply of paddy last the year out. The oblation on the threshing-floor or a similar one is then put on top of the paddy in the bin.

The Karen who is untouched by outside influence does not like to take up any other occupation than that of raising paddy. He regards his other pursuits as occasional and accessory, including the gathering of forest products, such as stick-lac and wild honey and the sale of fruit from the few mango trees he may possess. He has not been found satisfactory as a day-laborer or coolie for any continued work; he avoids hiring out as a cartman and does not succeed as a petty trader. In more extensive business he has achieved success in only a few instances. With the advantages of education, however, a few have prospered in commercial life and other callings. Many have entered Government service and risen to positions of trust. A large percentage of those who have passed through the schools are clerks and teachers. One of the largest department stores in Rangoon employs Karen clerks with satisfaction, besides Europeans. Educated Karen girls take employment as teachers and nurse-maids, and recently a few have been engaging in clerical work.

TURNING THE BUFFALOES OUT TO GRAZE
These heavy animals are easily managed by Karen children, but are easily frightened by the presence of strangers.

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and a basket of grain sold for a basket of money. He has seen the people dig unhealthy yams and suffer from eating them. In the last three statements the elder is clearly showing the effects of a great scarcity of grain, both on the price one had to pay for food and on the people who were reduced to the necessity of eating bad food. His reference to fires, floods, plagues, and massacres seem intended to suggest the causes of some of the famines that have come under his observation. Notwithstanding the importance of the subject he is dealing with, the elder addresses no exhortation to his hearers, except by implication. 538 671 577

The precept on indolence is full of moralizing. It condemns laziness and enjoins hard work in order to obtain paddy. It teaches the people to do their work with cheerfulness and gladness, as also thoroughly and well. "We love happiness," says the precept, "and our greatest happiness is to clear our fields and build our houses. Everything is in the earth. Work hard with the hoe to dig it out, and one can buy drums and silver and other things. It is better to work for wealth than to obtain it by raids and forays." This saying overlooks neither the spiritual nor material rewards of labor. 538 671 461

The precept on helping the poor, as well as those on fornication and adultery, contain references to famine, indicating that periods of extreme dearth of food must have been of frequent occurrence among the Karen. Fornication and adultery are dreadful sins because, among other reasons, they produce bad crops and scarcity of game. In times of famine the rich should help the poor, but the obligation of the former to the latter seems to stop there, so far as the sayings of the elders go. The admonition to help the poor is as follows: 671 538 735 684

"Children and grandchildren, work, every one of you, and be prepared for a time of famine. Then, when a time of scarcity or famine comes, let not the rich and those who have all the rice and paddy reject the poor who have nothing, that you may not lose your honor and be abused, but may be honored and respected. When hard times come and there is famine amongst you, let the wealthy help those who have nothing with which to buy and who can not borrow."

In a similar vein the people are urged to care for widows and orphans lest other countries, hearing of their mistreatment of their helpless ones, shall abuse them and call them poverty-stricken. Even if there are rich men among them, others will not 671 538 736